

A
S P E E C H

MADE
B Y K I N G

H E N R Y T H E 8th.

To the House of C O M M O N S
the 23. of *December, 1546.*

And in the 38. yeare of
his Raigne.



L O N D O N;

Printed for *Edward Blackmore*, at the
signe of the Angell in *Pauls Churchyard.*

1642

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A
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H E N R Y T H E 8th.

To the House of COMMONS the
23. of December, 1546. and in the
38. yeare of his Raigne.



Although my Chauncellor for the time being,
hath before this time used very eloquently,
and substantially to make answer to such O-
rations, as hath beene set forth in this high
Court of Parliament, yet is he not so able to
open and set forth my mind and meaning,
and the secrets of my heart in so plain & am-
ple a manner, as I my selfe am, and can doe : wherefore I ta-
king upon me to answer your eloquent Oration Mr. Speaker,
say that where you, in the name of our beloved Commons, have
both prayfed and extolled me, for the notable quality that you
have conceived to be in mee, I most heartily thanke you all,
that you have put me in remembrance of my duty, which is

to endeavour my selfe to obtaine, and get such excellent qualities and necessary vertues, as a Prince or Governor should, and ought to have, of which gifts I recognise my selfe both bare and barren, but of such small qualities as God hath indewed me withall: I render to his goodnesse my most humble thanks, intending withall my wit and diligence, to get and acquire to me such notable vertues, and princely qualities, as you have alledged to be incorporated in my person: these thanks for your loving admonition and good counsell first remembred, I esteemesoones thanke you againe, because that you considering our great charge, not for our pleasure, but for our defence, not for our gaine, but to our great cost, which wee have lately sustained, as well in defence of your and our enemies, as for the Conquest of that Fortresse, which was to this Realme most displeasent and noysome, and shall be by Gods grace hereafter to our nation most profitable and pleasant, have freely of your owne minds granted to us a certaine subsidie here in an act specified, which verely wee take in good part, regarding more your kindnesse, then the profit thereof; as hee that setteth more by your loving hearts then by your substance: Besides, this hearty kindnesse I cannot a little rejoyce, when I consider the perfect trust, and confidence, which you have put in mee, as men having undoubted hope, and unfained beleefe in my good doings, and just proceedings for you, without my desire or request, have committed to mine order and dispositions, all Chari-tries, Colledges, Hospitals, and other places specified, in a certaine act, firmly trusting that I will order them to the glory of God, and the profit of the Common-wealth: Surely if I contrary to your expectation should suffer the Ministers of the Church to decay, or Learning, which is so great a Iuell to be minished, or poore and miserable to be unreleeved, you might say, that I being put in so speciall a trust, as I am in this case, were no trusty friend to you, nor charitable to mine, even Christian, neither a Lover of the publicke wealth, nor yet one that feared God, to whom account must be rendred of all our doings; doubt not I pray you, but your expectation shall be served

ved more godly and goodly, then you will wish or desire, as hereafter you shall plainly perceive; now, sithence I find such kindnesse on your part towards mee; I cannot chuse, but love and favour you; affirming, that no Prince in the world more favoureth his subject; then I doe you, nor no subjects, or Commons more loved and obeyed their Sovereaine Lord, then I perceive you doe me; for whose defence my treasure shall not be hidden, nor if necessity require my person shall not be unadventured; yet although I wish you, and you wish me to be in this perfect love and concord: This friendly amity cannot continue, except both you my Lords Temporall, and my Lords Spirituall; and you my loving subjects studie and take pains to amend one thing, which surely is amisse, and farre out of order (to which I must heartily require you, which is that Charity and Concord is not among you, but disorder and dissention beareth rule in every place. Saint Paul saith to the *Corinthians*, in the 13. ch. *Charity is gentle, Charity is not envious, Charity is not proud*, and so forth, in the said Chapter. Behold then, what Love and Charity is among you, when the one calleth another Heretick, and Anabaptist, and hee calleth him againe Papist, Hypocrit, and Pharisee; be these tokens of Charity amongst you, are these signes of fraternite love between you, no, no, I assure you that this lacke of Charity amongst yourselves, will be the hinderance, and asswaging of the fervent love betweene us, as I said before: Except this wound be salved, and clearly made whole. I must needs Iudge the fault, and occasion of this discord, to be partly by negligence of you, the Fathers and Preachers of the spirituality; for if I know a man which liveth in Adultery, I must judge him a lecherous, and a carnall person, if I see a man boast and brag himselfe, I cannot but deeme him a proud man: I see here daily that you of the Clergy preach one against another, teach one contrary to another, envy one against another without Charity or discretion; some betoo stiffe in their old *Mumpsimus*, other betooisie and curious in their new *Sumpsimus*: Thus all men almost bee in variety and discord, and few or no preaching truly

and sincerely the word of God, according as they ought to doe, shall judge you charitable persons doing this; no, no, I cannot so doe: alas, how can the poore soules live in concords, when you Preachers sowe amongst them in your Sermons debate and discrd: of you they looke for light, and you bring them to darkenesse. Amend these crimes I exhort you, and set out Gods word, both by true preaching, and good example-giving, or else I whom God hath appointed his Vicar, and high, Minister here, will see these divisions extinct, and these enormities corrected, according to my very duty, or else I am an unprofitable servant, and an untrue Officer: although I say the spirituall men be in some fault, that Charity is not kept amongst you, yet you of the temporality be not clear & unspotted of malice and envy, for you rayle on Bishops, speake scandalously of Priests, and rebuke and taunt Preachers, both contrary to good order, and Christian fraternity, if you know surely that a Bishop or Preacher erreth or teacheth perverse doctrine, come and declare it to some of our Councell, or to us, to whom is committed by God the high authority to reforme and order such causes and behaviours, and be not Iudges your selves of your fantastick opinions, and vaine expositions: for in such high causes you may lightly erre; and although you be permitted to reade Holy Scripture, and to have the word of God in your mother tongue, you must understand it is licensed you so to doe, only to informe your owne consciences, and instruct your children and family, and not to dispute and make Scripture a rayling and taunting stock against Priest and Preachers, as many light persons doe, I am very sorry to know and heare, how unreverently that most precious Iuell, the word of God is disputed, rymed, sung and jangled in every Ale-house and Taverne, contrary to the true meaning and doctrine of the same, and yet I am even as much sorry, that the Readers of the same follow it in doing it so faintly, and coldly; for of this I am sure that Charity was never so faint amongst you, and vertues and gods living was never lesse used, nor God himselfe amongst Christians was never lesse revered, honoured or served, therefor

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as I said before, be in Charity one with another, like brother and brother, love, dread, and fear God, to the which I as your suprem Head, and Sovereigne Lord exhort and require you, and then I doubt not but that love and league that I speake of in the beginning shall never be discouraged, or broken betweene us, ne to the making of Lawes which wee have now made and concluded: I exhort you the Makers to be as diligent in putting them in execution, as you were in making, and furthering of the same: or else your labour shall be in vaine, and your Common-wealth nothing releevd: now to your Petition

concerning our Royall assent to be given to
such Acts as hath passed both the Houses;
they shall bee read openly, that yee
may heare them.

FINIS.
